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J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" GEO. STORRS, EDITOR.

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## Western Midnight Cry.

☞ The following article from the *Xenia Reformer*, was copied into the *Millenial Harbinger* for September. We insert it for the purpose of appending a few notes:

### "CATHOLICS.

"There are now six hundred and fifty-six Catholic churches in the United States, and one million five hundred thousand communicants. They report an increase of two hundred thousand in the year 1842. It is said there are 1200 members in the town of Dayton, Ohio.

"The object of the Catholic effort is, to unite all Christians in one body; the tendency of Protestant partizan movements is to divide them asunder. The Protestants should imitate the Catholics in their efforts for *union;* the Catholics should imitate the Protestants in their efforts for *reformation.* The Catholics and Protestants are each right in *some* things; neither is right in *all* things.

"There is now a virtual union between the Prussian Empire and Rome: and Great Britain, the last great Protestant power, is rapidly verging into the same relation. This done, and the stairway is completed for the Pope's second ascent to the throne of the Old World. [1] Should this happen to transpire before the close of 1843, the event will be of sufficient importance to meet the universal expectations and forebodings of the times. [2]

"Who can tell but that the sanctuary of the church is to be cleansed by the fire of the Papal scourge? [3] Might not the Divine Being use the Papacy as a rod of correction to his saints, and by this means purge his people from all their corruption, hypocrisy, worldly-mindedness, and sectarianism; and then commit this, *his last rod,* to everlasting destruction? [4]

"That the Papacy is to have a *second* rise to power, see Rev. chapter xvii." [5]

1. If he has the "throne of the Old World," there is no prophecy that again puts the "saints into his hands," that he should have "dominion" over them. That dominion is *taken away*, and he is to be *consumed* and destroyed "unto the end."—If then he ascends the throne of the Old World, it is not to hold that power, but to let him have that exaltation which corresponds with the prophecy, Rev. xviii. 7; "She saith in her heart, *I sit a queen*, and am no widow," but at the time she thus talks "shall her plagues come in one day, *death*, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God that judgeth her."

2. How so? Are the "forebodings of the times" marked with nothing but infidelity? For, I repeat it, Papacy is not again to exercise dominion over the saints—its time for *that* has expired. If, therefore, it is again to be exalted to dominion, at that identical point will the Lord Jesus Christ destroy her "by the brightness of his coming." To believe otherwise it appears to us. is infidelity.

3. "Who can tell" but that Satan will turn "*Reformer*" in the 19th century? Doth Satan cast out Satan? Never was he such a fool as that yet; and we do not believe he will try that experiment after an experience of 6000 years. No, Jesus Christ cleanseth his sanctuary if ever it is cleansed, but he does not cast out devils by Beelzebub the prince of the devils. But the sanctuary to be cleansed is *not the church.* It is the sanctuary trodden under foot with the *host.* If the host is the church, as we think all must admit, then the sanctuary must be something else, as it is trodden under foot *with* the host, which shows it is not the host, or church. Whatever the sanctuary is, then, it is *not* the church. In another place we may show what it is.

4. "The blood of Jesus Christ cleanses from all sin;" and the saints "wash their robes" and make them "white in the blood of the Lamb," and not by such a filthy pool as papacy; and we venture the opinion, that if Papacy comes to the dominion to which this article refers, and time lasts, the great body of the Protestants, so called, will go over to her, instead of being cleansed by her "as a rod." We do not believe in a Papal purgatory. God has another way to make his people holy. As to "corruption, hypocricy, worldly-mindedness, and sectarianism," they belong to sectarian churches, and not to the church of God: such churches are to be *destroyed*—not cleansed; are a part of the "*man of sin*," and it is a vain hope to think they are ever to be cleansed.

5. If Papacy has a "*second* rise," it is *not* "to power," but to "go into perdition." The text referred to in Rev. 17th, expressly says, that "the beast shall ascend out of the bottomless pit and go," *not* into *power a second* time, but "INTO PERDITION:" but this does not take place till the "brightness" of our Lord's "*coming*." See 2 Thess. ii. 8. So that the only event which can be of "sufficient importance to meet the universal expectation and forebodings of the times," is not the triumph of the Man of Sin, but his destruction by the Son of Man coming in the clouds of heaven. And this is further confirmed by our Saviar in Luke xxi. 26, 27. "Men's hearts failing them *for fear*, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And THEN SHALL THEY SEE THE SON OF MAN COMING IN A CLOUD WITH POWER AND GREAT GLORY."

Here is the event, most clearly, that is to be of "sufficient importance to meet the universal expectations and forebodings of the times: "and it is expressly foretold that just such forebodings would immediately precede that glorious appearing of our Lord; and the saints are commanded, when these "times" arrive to "look up, and lift up your heads, for your redemption draweth nigh;" instead of which, if these "forebodings" were to be evidence of the "second rise to power," of the Man of Sin, one would think they would have been told to *flee* again into the wilderness.

Second Advent believers—Beware of any cry at this time, of "lo here" or "lo there." Let not your minds for a moment be turned off from the great event of your Lord's appearing in the clouds of heaven. If by *any means* the adversary can divert your minds to some other object than the advent itself, just in that proportion your faith will be weakened, and you may thus be entangled in the affairs "of this life, and so that day come upon you unawares."

We consider the article under consideration well calculated to mislead and deceive unwary souls, who are halting between two opinions. It is a perfect "non-committal," and is calculated, if not intended, to be a stepping stone to allow a man to turn any way and hold on to his *reputation*, the love of which is as great a sin as "hypocrisy, sectarianism," &c. How can ye believe that receive honor one of another."

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The following from the "Ladies Repository," edited by Br. Hamline of the M. E. Church, contrasts well with the remarks of the W. C. Advocate, noticed by us last week, and speaks a spirit of candor worthy of imitation by those who are not satisfied that we are right.

"THE SECOND ADVENT OF CHRIST. *By S. W. Lynd, D. D., Cincinnati, Ohio.*—This is a pamphlet of 32 pages, in opposition to Millerism. Some of the arguments in favor of a spiritual millenium, are not conclusive. Take the following:

"We sustain this proposition by the universal language of the prayer of faith.

"Ever since the hour when our Lord taught his disciples how to pray, the same ardent petition has gone up from the hearts of all the pious 'Thy kingdom come: thy will be done on earth as it is in heaven.' At morning dawn, at evening shade, from the closet, the family circle, the social prayer meeting, the congregation of the Sabbath; from the wilderness and the crowded city; from the land and the sea, for nearly eighteen hundred years, has the cry entered the ears of the Lord God of hosts."

Mr. Lynd does not expect God's 'will to be done on earth as it is in heaven.' This requires an immaculate moral state in all human beings. But if the prayer 'thy kingdom come,' proves that the 'Gospel is to prevail over all the earth,' then the petition 'thy will be done,' &c., implies that every person in the world will be not only converted, but sanctified and made perfect. Mr. Lynd is considered talented, and we can scarcely account for certain logical errors in this production.

Mr. Breckenridge, of Baltimore, has said that there are not five persons in America prepared to point out the errors of Millerism. If this opinion be correct, the likeliest way to render his system harmless is to let it alone. The error is not cardinal. It differs only in circumstance from Wesley and Bengel. And we cannot divine why Wesley is orthodox in fixing the destruction of the man of sin in 1836, and A, B or C, heterodox in allotting it to 1843.

Theological errors, which must expire by limitation within six or eight months, cannot be hurried into oblivion by debate. There is not time for argument to accomplish its proper aim if it be ever so conclusive. On the other hand, if it be feeble, it works some injury to the cause of truth."

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### TIME.

"*Why was it not found out before?*" This inquiry is in many mouths. *Ans.* The angel told Daniel, chapter xii. 4, to "shut up the words, and seal the book, to the time of the end," &c.

Dr. GILL, who wrote a hundred years ago, says in his commentary on Dan. 12: 4, "It was to remain a secret until the time of its accomplishment was come, *or near at hand.* It reached to times at a great distance. Till these times were come, or were near, it would be a sealed book."

"*Many shall run to and fro, and knowledge be increased;*" "that is," says the Dr., "toward the end of the time appointed, *many* shall be stirred up to inquire into the things delivered in this book, and will spare no pains or cost to get a knowledge of them:—*compare one passage with another*, spiritual things with spiritual, in order to obtain the mind of Christ: and things will appear *plainer* and *clearer*, the nearer the accomplishment of them is: especially when accomplished, when prophecy can be compared with facts."

That time has *now come;* and instead of foolishly inquiring, "Why was it not found out before!" let every soul arise, *quickly*, and trim their lamps—the Scriptures—and search as for hid treasures. Awake—*awake*, ye slumbering virgins—"Behold the Bridegroom cometh—go ye out to meet him."

## THE GREAT TENT.

During the past week meetings have been continued days and evenings. Large and deeply attentive audiences have been constantly in attendance. The Tent has been crowded every evening in particular.

Many souls have been convinced of the great truths we preach—sinners are awakened, and souls converted. The intrest has been constantly on the increase We trust many will praise the Lord in the day of His coming that the "Great Tent" was ever pitched in Cincinnati. Persons have come to this meeting more than 150 miles from the surrounding country, and the fire thus kindled up will spread far and wide if time be continued long enough for the purpose.

Br. Himes and myself have preached nearly all the sermons, but have been helped in the exercises and prayer-meetings, by brethren Cook, Stevens, Porter, Scott, Field, Boyer, and others. Several preachers from various denominations have been present and given their testimony in favor of the truths we preach. All glory to our *coming Lord.*

Last Sabbath our Tent was crowded with deeply interested hearers, and many outside that could not gain admission. We were compelled to cut short our exercises in the afternoon in consequence of wind and rain, which made it necessary to lower our tent: but the congregation returned in the evening to hear the conclusion of the subject, which was the 24th of Matthew. The substance of our remarks on that chapter, we give our readers in this week's paper.

Our meeting closed in the Tent Monday forenoon, by a *Communion* season, in which hundreds united from all sects, to show their Lord's death till He come. It was truly a blessed season: at the close the largest part of those present rose up, in testimony of their belief that our Lord will appear in the clouds of heaven within the next twelve months; and we parted in that blessed hope. Many others rose to desire our prayers that they might have the necessary preparation for that event, which they now felt they had not. Truly, *God was there.*

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[From the Second Advent Reports, No. I.]

# Reasons for believing the Second Coming of Christ in Eighteen Hundred Forty-three, from the Chronology of Prophecy.

BY WILLIAM MILLER.

The following article is given in this cheap form for general distribution. ☞ *Read and circulate.*

When we read in divine inspiration a class of texts like the following, Acts iii. 21, "And he shall send Jesus Christ which before was preached unto you; whom the heaven must receive until the *times* of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began;" 24th verse, "Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of *these days;*" again, Acts xvii. 26, "And hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the *times before appointed*, and the bounds of their habitation;" and 31st verse, "Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead;" Amos iii. 7, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets;"—I say no man can read these texts, and the like, of which the Scriptures abound, without being convinced that God has set bounds, determined times, and revealed unto his prophets the events long before they were accomplished; and having thus revealed himself, has never failed in time and manner to fulfil all things which, by his prophets, have been spoken or written. He has in his word revealed the times in different ways; sometimes in plain language, by telling the exact number of years; at other times, by types, as the year of release, the jubilee, and the sabbaths; in other places by figurative language, by calling a year a day, or a thousand years a day; again, by analogy, as in Hebrews iv. 10, showing, that, as God created the heavens and earth, and all that are in them, in six days, and rested on the seventh, so Christ would be six thousand years creating the new heavens and earth, and would rest on the seventh millennium. I will now present a few cases where time has been revealed in the above manner, and fulfilled so far as present time will allow.

I. In plain language, by years, months, or days, as the case may be.

1. Seven days before the flood began, and the forty days the rain continued, were prophesied of, and literally fulfilled. See Gen. vii. 4. "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights." These days were literal days, and so fulfilled. 10th and 12th verses: "And it came to pass after the seventh day that the waters of the flood were upon the earth." "And the rain was upon the earth forty days and forty nights."

2. Abraham was informed by God that his seed should be afflicted in a strange land four hundred years, which, including his sojourn, would make 430 years. Gen. xv. 13. This was literally accomplished. See Exodus xii. 40, 41.

3. The butler's and baker's dreams were interpreted to mean three days, by Joseph, and were exactly fulfilled. See Gen. xl. 12—20.

4. The dream of Pharaoh, as explained by Joseph, meaning seven years' plenty and seven years' famine, was literally completed. See Gen. xli. 28—54.

5. The forty years in the wilderness were prophesied and fulfilled literally. See Numbers xiv. 34. Joshua v. 6.

6. Three years and a half Elijah prophesied that there would be no rain, and there was none until the time was finished. 1 Kings xvii. 1; James v. 17.

7. Isaiah prophesied that within sixty-five years Ephraim should be broken, so that they should not be a people; Is. vii. 8; and in the sixty-five years they were broken and carried away by Esarhaddon, king of Babylon, B. C. 742—677.

8. The seventy years' captivity, prophesied of by Jeremiah, Jer. xxv. 11, were fulfilled between B. C. 596 and 526.

9. Nebuchadnezzar's seven times were foretold by Daniel, and fulfilled in seven years. See Dan. iv. 25, and Josephus.

10. The seventy weeks which Gabriel informed Daniel would "finish transgression, to make an end of sin, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up the vision and prophecy," which Daniel had before of the four kingdoms of the earth, that should finally be destroyed by the kingdom of the "stone cut out without hands," and "to anoint the Most Holy." Who can read this prophecy of the seventy weeks, and the history of Ezra, Nehemiah, the Jews, Romans, John and Jesus Christ, and not be convinced of its exact fulfilment in 490 years? And I would ask, How can it be possible that men who believe the Bible, and who have seen the exact fulfilment of all prophetic chronology thus far, can say, with any degree of propriety, these seventy weeks are indefinite? Where are their proofs? Not on the records of divine inspiration. For here we find no sample. Here is no time given, that has not been literally fulfilled according to the true intent and meaning of the prophecy. Why not, then, settle this one point forever, among believers in the divine authority of the Scriptures: that the chronology of prophecy is to be received with an equal faith with the chronology of history? Why not believe the declarations of God concerning the future, as we do concerning the past? Who denies that God created the heavens and the earth, and all that are in them, in six days? None but the Infidel, say you. What better then is he who denies that God will accomplish what he has said he would perform in a given period? Well may the Infidel charge home upon us hypocrisy, when we refuse to believe the latter as well as the former.

All these cases which I have brought forward as proof of prophetic chronology, were once prophecies; and would it have been right in Noah, the patriarchs, and prophets, to have rejected the time given, any more than the manner? I answer, it could not have been faith to have rejected either. Then let us have faith to believe the chronology of the future, as well as of the past.

The seventy weeks were evidently fulfilled in the year A. D. 33, beginning 457 years B. C., at the going forth of the commandment to Ezra to restore the law and the people to Jerusalem. See Ezra vii. 10—13. I need not stop to argue this point, as very few can be found who have the hardihood to deny the seventy weeks as being a definite time. One reason, out of the many, may be here presented. Why should the man Gabriel be so particular in defining the beginning and the end of the seventy weeks, if indefinite time only is meant? And why did he name the events so particularly as to divide the seventy into three very unequal parts, and yet in all three parts include the whole? Surely, no mortal can account for this agreement of numbers, and yet call it indefinite. There was much more ambiguity in the prophecy to Abraham, concerning his seed sojourning in a strange land four hundred years, (see Gen. xv. 13, 14,) than in this of the seventy weeks. Yet that was exactly accomplished on the selfsame day predicted. Exod. xii. 41. And, in me, it would be the very height of folly, to believe otherwise concerning these seventy weeks of years, than as an exact fulfilment, on the selfsame day. God has not changed, that he will not be as particular now as in the days of Abraham. He surely will, and when men, through cowardice or unbelief, charge God with thus tampering with his word, they must, sooner or later, find it to their cost to make such a solemn charge.

II. I WILL NOW BRING FORWARD SOME PROPHECIES WHICH REMAIN TO BE FULFILLED, OR WHICH HAVE RECENTLY BEEN ACCOMPLISHED.

THE SEVEN TIMES.

1st. Moses' prophecy of the scattering of the people of God among all nations "seven times." See Levit. xxvi. 14—46. It is evident, that these "seven times" were a succession of years, for their land was to lie desolate as long as they were in their enemies' land. And the people of God have been scattered, and are now a scattered and a peeled people. These "seven times" are not yet accomplished, for Daniel says, "When he shall have accomplished to scatter the power of the holy people all these things shall be finished." The resurrection and judgment will take place. Dan. xii. 6, 7: "And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever that it shall be for a time, times, and a half: and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

What did the angel mean by time, times, and a half? I answer, he meant three years and a half prophetic, or forty-two months, as in Rev. xi. 2, and xiii. 5: or 1260 prophetic days, as in Rev. xi. 3, and xii. 6 and 14. He meant the one half of "seven times." Daniel saw the same thing as Moses; only to Daniel the time was divided. He was informed that the little horn would "speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time, times, and the dividing of time." This makes Moses' seven times, for twice three and a half are seven, and twice 1260 are 2520 common years. But you may inquire, are not these two things the same in Daniel? I answer, no. For their work is different, and their time of existence is at different periods. The one scatters the holy people; the other wears out the saints. The one means the kingdoms which Daniel and John saw; the other means Papacy, which is called the little horn, which had not come up when the people of God were scattered by Babylon and the Romans. The first means literal Babylon, or the kings of the earth; the other means mystical Babylon, or Papacy. And both together would scatter the holy people and wear out the saints "seven times," or 2520 years.

Moses tells us the cause of their being scattered. Levit. xxvi. 21. "And if ye walk contrary unto me, and will not hearken unto me." Jeremiah tells us when this time commenced, Jer. xv. 4—7. "And I will cause them to be removed (scattered) into all kingdoms of the earth, because of Manasseh, son of Hezekiah, king of Judah, for that which he did in Jerusalem. For thou hast forsaken me, saith the Lord, thou art gone backward; therefore will I stretch out my hand against thee and destroy thee. I am weary with repenting. And I will fan them with a fan in the gates of the land: I will bereave them of children; I will destroy my people, since they return not from their ways." We have the same cause assigned by Jeremiah as was given by Moses, and the same judgments denounced against his people, and the time is here clearly specified when these judgments began, "in the days of Manasseh." And we find in 2 Chron. xxxiii. 9—11, that for the very same crime they were scattered: "Wherefore the Lord spake to Manasseh and to his people, but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the kings of Assyria, which took Manasseh among the thorns, and bound him with fetters and carried him to Babylon." Here then began the "power (their king) of the holy people to be scattered." This year, also, the ten tribes were carried away by Esarhaddon, king of Babylon, and Isaiah's sixty-five years were fulfilled when Ephraim was broken. This was in the year B. C. 677. The seven times are 2520; take 677 from which, and it leaves 1843 after Christ, when "all these things will be finished." You may wish to know how the "time, times, and a half," are divided. I answer, the Babylonians bear rule over Israel and Judah 140 years, Medes and Persians 205 years, the Grecians 174 years, and the Romans before the rise of Papacy 656 years; making in all of the four kingdoms 1215 years that the people of God were in bondage to the kings or rulers of these kingdoms. Then Papacy began her time, times, and a half, which lasted until 1798, being a period of 1260 years; which added to the 1215 years of the kings before mentioned, make 2475 years, wanting forty-five years to complete the "seven times." And then the kings of the earth must consume the papal power and reign forty-five years to complete the "seven times;" which added to 1798, when the last of the ten kings broke loose from the power of Papacy, and again exercised their kingly power, (see the holy alliance, Rev. xvii. 15—18. Dan. vii. 12,) ends 1843. Dan. xii. 7—13. Thus this forty-five years accomplishes the "time, times, and a half," which the kingdoms of the earth were to exercise their authority in, "scattering the power of the holy people," being 1260 years. And Papacy, or mystical Babylon, accomplished her "time, times, and the dividing of time," being 1260 years, between A. D. 538 and 1798, in "wearing out the saints of the Most High and thinking to change times and laws." And both together make 2520 years, beginning B. C. 677, which taken out of 2520, leaves 1843 after Christ, when captive Zion will go free from all bondage, even from death, and the last enemy conquered, the remnant out of all nations saved, the New Jerusalem completed, the saints glorified.

2nd. The next prophetic number to which we shall attend, will be Daniel viii. 14. "Unto 2300 days; then shall the sanctuary be cleansed, or justified." After Daniel had seen three visions, two of them including the whole "seven times," he sees under his last vision but the three last kingdoms, Persia, Grecia, and Rome. He then hears a saint speaking, and another saint inquiring, for how long time this last vision should be. Daniel was then informed that it should be unto 2300 days. He afterwards heard a voice commanding Gabriel to make him (Daniel) understand the vision. He came and told him, that the vision would carry him to the end of all indignation, and at the time appointed (2300 days) the end would be. Gabriel then named two of the three kingdoms, i. e. Persia and Grecia, and described the Roman by its acts. Then he left Daniel to consider of the vision. Fifteen years afterwards, while Daniel was praying, Gabriel came to him again, and told Daniel he had come to make him understand the vision. Then he gives him the seventy weeks, and tells him plainly, that the seventy weeks would seal (or make sure) the vision and prophecy. Here he gave him a clue to know when his vision of the ram and he-goat began. He tells Daniel plainly, and shows how those who should live after the seventy weeks were fulfilled might know his prophecy to be true, and what they might understand by days in this vision. If, then, the seventy weeks were a part of the vision of the ram and he-goat, and given, as it is evident, for the express purpose of showing the beginning of the vision, it remains a simple problem. If 490 days were fulfilled in the year A. D. 33, by being so many years, when will 1810 days be fulfilled in the same manner? Answer, 1843.

TWELVE HUNDRED AND SIXTY DAYS.

Then in the 12th chapter of Daniel, at the 7th verse, we have the three and a half times, which have been already explained in part, meaning 1260 days. See Rev. xii. 6 and 14. The woman in the wilderness, 1260 days, which is the same thing as three and a half times. Daniel, in the 7th chapter, 25th verse, mentions the little horn wearing out the saints three and a half times; but in the 12th chapter, 7th verse, it is "scattering the power of the holy people" three and a half times. This was to be accomplished by the kings of the earth. Jer. l. 17. "Israel is a scattered sheep, the lions have driven him away; first the king of Assyria hath devoured him, and last this Nebuchadnezzar, king of Babylon, hath broken his bones." Also Zech. i. 18—21.

TWELVE HUNDRED AND NINETY, AND THIRTEEN HUNDRED AND THIRTY-FIVE DAYS.

Then in the 12th chapter of Daniel, 11th ver. "And from the time that the daily *sacrifice* (meaning abomination) shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." There is some difficulty in knowing what is here intended by "daily sacrifice" in this text. It cannot mean the Jewish sacrifices, for two good reasons: 1. It has some immediate connexion with "the abomination that maketh desolate," i. e., Papacy, or papal power of Rome, that is "taken away to set up," &c. Now all must admit that Jewish sacrifices were taken away about 500 years before Papacy was set up, or exalted. 2. If Jewish sacrifices are here meant, then in A. D. 1360 this papal power would have ended her setting up, or exaltation. But Papacy was then at the height of its power. I have come to this conclusion: that this power, called "daily sacrifice," is Rome pagan abomination; the same as Christ has reference to in Matt. xxiv. 15; Luke xxi. 21. Certainly Christ could not have reference to papal abominations that maketh desolate until Christ's second coming, for that was not set up until nearly 500 years afterwards. Of course, it must have been the pagan abomination which would be taken away. This agrees with Paul, 2 Thess. ii. 3—10. "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed

whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." Here Paul shows plainly, that there was one abomination then at work which would hinder the rise of the last abomination, until the first was "taken out of the way;" then the second would be revealed, whom the Lord would destroy with the brightness of his coming. The question then would be, When was Paganism taken out of the way? I answer, it must have been after the ten horns arose, out of what is called the Western empire of Rome, which were to arise up and rule one hour* (a little time) with the beast, pagan: for this little horn was to arise or be "set up" among the ten horns. It could not be until after the year 476 after Christ, when the Western empire fell and was divided into ten kingdoms. It could not come until "they," the ten kings, had "polluted the sanctuary of strength," (meaning Rome.) Dan. xi. 31. "And *they* shall pollute the sanctuary of strength, and shall '*take away*' the daily sacrifice, and *they* shall place the abomination that maketh desolate." Who shall do this? I answer, the ten horns, or kings. Rev. xvii. 12, 13. "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, (when John saw his vision,) but receive power as kings one hour (a short time) with the beast." The beast here must mean Rome pagan, for we have been told that beast means a kingdom. Dan. vii. 23. "Thus he said, the fourth beast shall be the fourth kingdom upon earth." And as papal Rome had not yet been "set up," we must of necessity call this beast Rome pagan. Then he tells us, Rev. xvii. 13, "These (ten kings) have one mind," that is, one faith, all being converted to the orthodox religion of the Catholic Roman Church, "and shall give their power and strength to the beast," meaning Rome papal; for now this beast is "set up," and the ten kings have given their power and strength to the pope of Rome, and the woman or Papacy sits upon the scarlet-colored beast having seven heads and ten horns.

Then the abomination that maketh desolate began his rule in the fourth kingdom, when "the dragon (emperor of the Eastern empire) gave him his power, his seat (Rome) and great authority," Rev. xiii. 2; and when the ten kings give their power and strength to him, and he (the pope) uses his authority over the kings of the earth. See Rev. xvii. 18. "And the woman thou sawest is that great city, which reigneth over the kings of the earth." These several marks, and combinations of events, and circumstances, in my opinion, can nowhere be fulfilled in any manner agreeing with the prophecy, except in the conversion of the pagan kings to Christianity, which happened as soon as A. D. 508; then they "must continue a short space," Rev. xvii. 10; which is shown in Daniel to be thirty years, the difference between Dan. vii. 25 and xii. 11; the last number, 1290 years, beginning at the "taking away" of Paganism, A. D. 508; the first number, 1260 years, beginning at the setting up of Papacy, A. D. 538, when the dragon gave his power, his seat and great authority, and when the ten kings gave their power and strength to Rome papal, and he exerciseth the power of the pagan beast before him. Papacy now killed heretics, as Paganism had Christians before. Then these numbers would end in the year A. D. 1798, allowing a day for a year.

* Rev. xvii. 10.

The events which took place in 1798, are strong evidence that my calculations of these numbers are correct. Papacy then lost the power to punish heretics with death, and to reign over the kings of the earth. All must agree that Papacy has no temporal power over any kingdom, except the little kingdom of Italy, one of the horns of which the ten are composed. It is very evident, too, that the church is not now in the wilderness, and the time, times and a half of the church in the wilderness were fulfilled when free toleration was given to all religions in Italy, France, Spain, Portugal, &c.; where Bonaparte obtained power and granted free toleration. Also the two witnesses are not clothed in sackcloth, and the 1260 years are fulfilled. No one can doubt for a moment that the Bible was forbidden to the common people, and forbidden to be translated in any common language, after the orthodox put down the Arian heresy in Italy and the West, by Belisarius, the general of Justinian's troops, sent into Africa and Italy for the express purpose of suppressing the Arian power, and giving the church of Rome the preeminence over all schismatics. Then was the Bible taken from the common people, and remained in a sackcloth state from A. D. 538 until A. D. 1798, during 1260 years. Here we find the prophetic time of days fulfilled in years, by two ways more. And now it remains to show the end, by Dan. xii. 11, 12. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." Paganism taken away A. D. 508; add 1290, make 1798. "Blessed is he that waiteth, and cometh to the 1335 days: but go thou thy way until the end be, for thou shalt rest and stand in thy lot at the end of the days."

When will the end of these days be? you may inquire. I answer, 1335 years from taking away the first abomination of the Roman kingdom, A. D. 508, to which add 1335, and it makes A. D. 1843, when Daniel will stand in his lot, and all who have waited for the Lord will be blessed.

III. I will now show some proof that days in prophetic chronology are used for years. All must agree, that God has in many places, and at divers times, revealed future things in figures, emblems, types and allegories; and, as I believe, for wise and benevolent purposes. The most prominent is, that, in order to get anything clear, the Bible student must study the whole. And as it respects the matter under consideration, days being put for years: if God had revealed himself plainly, by using plain language instead of figures; if he had said, "Unto 2300 years from the time that Ezra would be sent up from Babylon, to restore the law and captives, &c., to the time when the end of the world should come," many men of the world would reject the whole Bible because of these words. Again, others, during past ages, if they had known that the judgment day was yet many years to come, would have abused the mercies of God, because vengeance was not executed speedily. Yet God had determined times, and set bounds, and must reveal it to his prophets, or he would deny himself, (Amos iii. 7. "Surely the Lord God will do nothing," &c.,) that that day may not overtake the true believer as a thief, 1 Thes. v. 4. It is in the manner of Christ's parables. Matt. xiii. 14—16. "By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive." "But blessed are your eyes, for they see; and your ears, for they hear."

That God has used days as a figure of years, none will or can deny. With Moses, Num. xiv 34: "After the number of days in which ye searched the land, even forty days (each day for a year) shall ye bear your iniquities, even forty years; and ye shall know my breach of promise." With Ezek. iv. 4—6. "Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year." Also the seventy weeks in Dan. ix. 24—27. These are samples. But you will inquire, How shall we know when days are used for years? I answer, you will know by the subject matter to be performed in the given time. For instance, the seven of the seventy weeks, "the streets and walls of the city should be built again, in troublous times;" every man must know this could not be performed in 49 days, or even in 70 weeks, 490 common days. So we are to look for another meaning to days; and we find it, as above, to mean years.

Again, the 2300 days. This is an answer given to the question, "For how long a time the vision" of the ram, the he-goat and the little horn "shall be?" Answer, unto 2300 days. Who cannot see at a glance, that these three kingdoms could not conquer each other, rule over the whole world each one separately for a time, and do this in six years and four months? Thus the Infidel rejects his Bible, and the worldly scribe and priest try to explain away, by their own wisdom, what God has made plain by his word. "By hearing ye shall hear, and not understand; and seeing ye shall see, and shall not perceive."

But apply our rule, "years for days," and all is simple, plain, and intelligible.

I might here show how God has revealed time by types in his word, by Jewish Sabbaths, by the jubilee, and by the day of rest;* but I am warned that I have already trespassed on your patience. May we all apply our hearts unto that wisdom which compares scripture with scripture, and understand "times and seasons," which God has put within our power, by his revelation unto us.

For the time is at hand "when the wise shall understand; but the wicked shall not understand." Amen.

* See Sermon on the Great Sabbath, "*in Miller's Views.*"

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SIGNS OF THE TIMES,

AND EXPOSITOR OF PROPHECY.

*This paper is published weekly at* 14 *Devonshire street, Boston, Mass. The design of the paper is, to illustrate the prophecies which relate to the second coming of Christ in the year* 1843. *The sentiments of those who reject the time and the manner of the advent in* 1843, *are also freely given in this paper, so that both sides of the question are given.*

**Published at 14 Devonshire Street, Boston.**

## TWENTY-FOURTH OF MATTHEW.

The following Exposition of that chapter was first published in the "Bible Examiner," and now appears in that dress, though transferred to the "Cry."

In the remarks on the 4th verse, in addition to the texts cited in proof, that the gospel was preached in all the world in the Apostle's days, see Acts ii. 1--5. It will there be seen that "devout men *out of every nation under heaven*" were present on the day of Pentecost; and thus, the "sound went into all the earth."

Also, in my remarks on the improbability of Josephus' knowledge of Christians fleeing from Jerusalem, I would now add, that since writing those thoughts, I have been informed by a friend, that Pres. Wilbur Fisk stated that, in his visit to Rome, a short time before his death, he found, at the Vatican, the oldest copy of Josephus that is known: he also said, that in that copy there is no mention made of Christians *fleeing out of Jerusalem* at its destruction.

This fact, if true, confirms my view on that question.

BIBLE EXAMINER.

When this paper is sent without being ordered, *no charge* is made for it. The person receiving it is requested to read and circulate. For the most part, the design is to *give them away*; if any are disposed to aid by donations, or otherwise, they can do so. It will be published as often as the judgment of the editor shall dictate.

Its main design is to examine the Scriptures, *independently*, on the subject of Christ's second coming; but *other* points of Scripture doctrine will be investigated.

The article which fills the Examiner this week, is one upon which the editor has thought much, and examined with prayer. He believes the interpretation usually given to the 24th of Matthew, has been *dictated* by *Papal corruptions* of God's word, and adopted by Protestants to the great injury of the cause of God and truth, as it has tended to bolster up Universalism, and turn off men's eyes from the *revelation of the Lord Jesus Christ in the clouds of heaven.*

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## EXPOSITION OF MATTHEW, XXIV. CHAP.

BY GEO. STORRS.

IN contemplating this chapter our minds are apt to be biased by our previous modes of thinking. We seem to suppose that the disciples, in their inquiry, in the third verse, understood that Jerusalem was to be destroyed *before* the *end of the world*, as much as though it was an historical fact at the time. To my mind, it is clear that they had no idea that "*the temple*" was to be destroyed prior to the coming of Christ at the end of the world. The previous chapter closes by our Saviour proclaiming his *future coming*; and as he departed out of the temple, his disciples called his attention to the buildings of the temple. He tells them—"There shall not be left one stone upon another, that shall not be thrown down." This expression could convey no idea to the minds of the disciples of what we call "*the destruction of Jerusalem*," as an event disconnected with his second coming. Let us consider—he had, just before leaving the temple, spoken of his coming; as he leaves the temple, he speaks of its *utter demolition*. The most natural idea to the minds of the disciples, must be that their Master spoke of the overthrow of those buildings at the *end of the world*, when he would *come again*. In this view it appears to me, *the question* (for I consider the question *one*) was asked, "When shall *these* things be, and what shall be the *sign of thy coming*, and of the *end of the world?*"

"*These things*"—*what* THINGS? Christ's *coming* and the *end* of the world; to which time, it seems to me, they supposed our Saviour referred, in speaking of the destruction of the temple.

The point, therefore, on which they wanted information was about their Lord's coming and the end of the world. Our Saviour commences a connected chain of events which were to reach from that generation to his coming in the clouds of heaven. From the fourth to the fourteenth verse he gives them a kind of general description, or synopsis of events to take place, at no very distant period after his leaving them.

*Verse* 4. "Jesus said unto them, Take heed that *no man deceive you*." He would have them on their guard against deception: knowing the temptations they would have, from the tribulations they were to pass through, to accept of some deliverer who might *profess* to come in Christ's name, to lead them out of their troubles.

*Verse* 5. "For many shall come in my name, saying, I am Christ, and shall deceive many." Many such did arise.

*Verses* 6 *and* 7. Here our Lord tells his followers of wars, &c., and cautions them against being "*troubled*." These wars did come—Jerusalem was destroyed in *one* of the first, if not the *very first* of those wars; and by these wars the Roman empire itself was divided into ten kingdoms, according to Daniel's prophecy, chap. vii. 24: "The ten horns out of this kingdom are ten kings [kingdoms] that shall arise." All this took place before "*the end come*" to paganism, or the "daily," as Daniel calls it.

*Verse* 9. "Then shall they deliver you up to be afflicted, and shall kill you," &c. "*Then*"—*when?* While these commotions are going on in the Roman empire.

*Verse* 10. "Then shall many be offended, [stumbled, *apostatize*,] and shall betray one another, and shall hate one another."

It does not come within my design to show *particularly* how this prophecy was fully accomplished under heathen, or *pagan* Rome. All acquainted with history know it was fulfilled to the very letter; and it is supposed that not less than three millions of Christians suffered death under that persecuting power.

*Verse* 11. "And many false prophets [teachers] shall arise, and shall deceive many." The history of the church shows that many such teachers did arise at the period here indicated.

*Verse* 12 "And because iniquity shall abound, the love of many shall wax cold." When Christianity became, by profession, the religion of the Roman empire, then the church was corrupted by a worldly policy, and the introduction of heathen customs into their religious services, so that *iniquity* abounded, and the love of many waxed cold; then came the "falling away," spoken of by Paul, 2 Thess. ii. 3: thus preparing the way for the appearing of the "*man of sin*."

*Verse* 13. "But he that shall endure unto the end [*death*—see Rev. ii. 10,] the same shall be saved." The trials of those days should be severe, but *faithfulness* "unto death" should be rewarded with "a *crown of life*."

*Verse* 14. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The inquiry arises—The *end of what?* Some say, the end of the Jewish economy, or of their *nationality*; others say, the end of *the world*. I cannot adopt the first position; because, it appears to me, our Saviour was speaking of *an end* that was to come *after* a bloody persecution of his followers, and a *falling away* in consequence of the *abounding of iniquity*, [v. 12,] and not that only, but also of many wars. These things did not all take place before the destruction of Jerusalem. If I am not much mistaken, the first war, of any importance, after our Saviour, was that in which Jerusalem was destroyed; and the Saviour told his disciples that the end was "not yet" when those wars commenced. See v. 6.

I cannot adopt the interpretation, that the *end* spoken of in the 14th verse is the *end of the world*. Not that *that* interpretation is an objection to the end of the world being *now* at hand, as some suppose, but because, if that construction is true, the world should have come to an end long ago. The apostle, in his Epistle to the Romans, x. 16, says, "They have not all obeyed the gospel;" and adds, 18th v., "I say, Have they not heard? *Yes*, verily, their sound went into *all the earth*, and their words unto the *ends of the world*." And again, in Colossians i. 5, 6, "The truth of the gospel, which is come unto you, as it is *in all the world*." And again, at the 23d verse, "If ye continue in the faith grounded and settled, and be not moved away from the hope of the *gospel*, which ye have heard, and which *was preached to every creature under heaven*; whereof I, Paul, am made a minister." To my mind, it seems next to impossible to reconcile this testimony of the apostle with the idea that the gospel has not, hundreds of years ago, been "preached in all the world for a witness unto all nations." Hence, I am compelled to look for some other interpretation of the 14th verse. The "*end*" of something is spoken of, in that verse, which, it would seem, was brought about by the *agency* of the gospel. By the preaching of the gospel of the kingdom in all the world for a witness, or *testimony*, some kind of a change, or *revolution* was to be effected that should bring an "*end*" to something. The inquiry returns—what is that *something?* In my opinion, it was that *persecuting power* of which the Saviour had spoken in the previous verses; in other words, it was *Pagan* Rome, paganism, or the same power, called by Daniel, "THE DAILY."

Let us see if we can determine what we are to understand by the "*daily* sacrifice," spoken of in Daniel 8th, 11th, and 12th. It will be seen by a reference to those chapters, that the word "*sacrifice*," connected with "*daily*," is in *italics*, and therefore is not in the original text, but has been supplied by our translators. The expression in those texts is perfect without the supplied word, and the sense much clearer. The text, Dan. viii. 13, is simply "the *daily*, and the transgression of desolation:" and in the 11th chap., 31st verse, it is: "They shall take away *the daily*, and they shall place the *abomination* that maketh desolate." This language shows that "the *daily*" is a daily, or *continual abomination*, or desolating power, that should desolate the people and church of God till it was *taken* "*away*," and, that then should come up *another* abomination to take its place, still more desolating: then, in the 12th chap. 11th verse, the *time* is given us *from* the taking away of the daily "to set up [as the margin has it] the abomination that maketh desolate," and that time carries us to the taking "away the dominion" [Dan. vii. 26] of this last abomination.

That these things do not relate to any thing [illegible] Antiochus Epiphanes, is certain from the fact that Antiochus died 164 years before our Lord's birth, and Christ directed his followers to look for the "abomination of desolation, spoken of by Daniel," as *still future*.

Some tell us the "daily" is the daily sacrifice of the Jews, which was taken away at the destruction of Jerusalem. If so, can they tell what event took place answering to the 1290 days, which, if understood as literal days, can be made to agree with no event? Then it is added, "Blessed is he that waiteth and cometh to the 1335 days." What took place then? Nothing that marks that as a peculiar period. It was at the end of those days that Daniel was to *stand* in his *lot*, or have his resurrection. Did he have it 1335 days after the destruction of Jerusalem? If the days stand for years, what event, answering to the prophecy, took place 1290 years from the cessation of the Jewish sacrifices? It was in the darkness of Papal Rome. Did Daniel have his resurrection under the dark reign of Papacy? We have nothing in history to show that anything took place at the end of those days, if reckoned from Jerusalem's destruction.

We are now led to inquire what "*daily*" it was that was "taken away." I answer, it appears to me, clearly, it was the daily or *continual* abomination of *paganism*, which oppressed the people and church of God till it was "taken out of the way;" which event, it seems, from Gibbon's History of Rome, took place about A. D. 508, when "Vitalian, a Gothic chieftain, with an army of Huns and Bulgarians, declared themselves the *champions of the Catholic faith*." Thus an end came to pagan sacrifices at Rome, or paganism was "taken out of the way" and no longer "*hindered*" the revelation of the "man of sin," or "abomination that maketh desolate," *i. e., Papacy*. What event transpired 1290 days from the taking away of paganism, or the "*daily*," in 508? 1290 years from that time, *viz.*, in 1798, Berthier, a French General, entered Rome, deposed the Pope, abolished the Justinian code of laws, under which the Pope had carried on his "*war with the saints*" for 1260 years, and gave to Italy a republican form of government, carried the Pope captive to France, where he died in 1799:—thus was the "*dominion*" of Papacy taken "away, to consume and destroy unto the end." See Dan. vii. 26. The 1335 days, or years, from the taking away of "the daily" in 508, carry us down to 1843, when Daniel, with all the saints, will *stand in their lot, i. e.*, will be raised from the dead.

"The *daily*," then, and "the abomination of desolation," are two desolating powers acting against the people and church of God. An *end* comes to one, and then the other comes up in its place.

The gospel of the kingdom, Mark says, xiii. 10, "must *first* be published among all nations." This was done in the apostles' days, as we have already seen, but the influence of it did not at once work the revolution by which *paganism fell*: but it began to work its fall, and at length produced that change, by which Constantine declared in favor of Christianity in the fourth century; but paganism had its temple and altar at Rome still, and was not utterly thrown down, or "*taken away*," till about A. D. 508, when "Vitalian, with an army of *Huns and Bulgarians*, mostly idolaters, declared themselves the *champions of the Catholic faith*." That mighty revolution caused the *taking away* of the *pagan* rites at Rome, as we have seen, and thus "*the end come*" to the *pagan* persecuting power. But, observe, this was not till after "*a falling away*," as Paul calls it, and "the love of many" waxing "cold," as our Saviour saith. This took place from the time the Roman Emperors espoused the cause of the church, and Christianity became the religion of the empire. This prepared the way for the revelation of the "man of sin," or "the abomination that maketh desolate." "*The end come*" to one abomination, or persecuting power "spoken of by Daniel," viz.: "the daily;" then, in the 15th verse, our Saviour speaks of the coming up of the other "abomination," and of its *standing* "*in the holy place*," viz., the church; or as Paul saith, "sitting in the temple of God." See 2d Thess. ii. 4. The mode of persecution is now changed; before, it was heathen, or *pagan*; now it is *professedly Christian*. Christians who lived previous to the coming up of this latter power, foresaw its rise, and were filled with terror at the thought. R. Fleming, of Rotterdam, writing previous to 1693, on "The fulfilling of Scripture," says, on 2d Thess. 2d chap., "The mystery of iniquity, even in the times of the apostles, did begin to work, and what for a time withheld his coming, the *heathen* empire of Rome, hath long since been taken out of the way, which caused some Christians, in those days, to wish the standing and continuance of that empire, from the *terror* they had of that adversary, who, according to the word, *they knew was to fill his room*."

The *end*, then, spoken of by our Saviour, was the end of the "*daily*," or pagan abomination, under which the wars and persecutions had been carried on, spoken of in the previous verses.

Let me now show you the perfect agreement and harmony there is between Daniel, our Lord, and Paul. See Dan. xi. 30.

"He shall return, and have intelligence with them that *forsake the holy covenant*." Compare this with Matth. xxiv. 12, "Because iniquity shall abound, *the love of many shall wax cold*;" also 2d Thess., 2, "*There shall come a falling away first*." Now, see again Dan. xi. 31, "They shall *take away the daily*." Matth. xxiv. 14, "*Then shall the end come*." 2d Thess. ii. 7, "He who now letteth [hindereth,] will let, until *he be taken out of the way*." See again Dan. xi. 31. "They shall place the *abomination that maketh desolate*." Matth. xxiv. 15, "When ye, therefore, shall see the *abomination of desolation* spoken of by Daniel the prophet, *stand in the holy place*." 2d Thess. ii. 3, 4, 8—after the falling away "that man of sin" shall "be revealed, so that he, as God, *sitteth in the temple of God*. Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Can there be any doubt here of the *identity* of the *times*, and of the *characters* represented by these *three witnesses*, our Lord, Daniel, and Paul? The harmony is too perfect to be overlooked. It seems to me there can be no mistake—the agreement is complete. They are each, evidently, looking to the same events, and each *explains* and *confirms* the other.

The way is now prepared for an examination of *Verses* 15 *to* 28. Our Lord here calls attention *particularly* to a *desolation* which was to extend down to, and be connected *with* the *signs* of his *immediate* appearance; and notices this desolating power *particularly*, because it would have a more important bearing on the interests of his church than any other matter that was to transpire before his coming. From the application of this part of the chapter to the destruction of Jerusalem, I am compelled to dissent; because, I have never been able to make such an interpretation harmonize with what appears to me to be truth.

1st. Our Saviour calls attention expressly to the "abomination of *desolation*, spoken of by Daniel the prophet;" and adds, "Whoso readeth, *let him understand*." Understand *what?* Why, that the abomination I speak of is not the "*daily*," but the "abomination of *desolation*." What is the abomination of desolation spoken of by Daniel? Clearly, not the pagan abomination, as our opponents would have us think, under Antiochus Epiphanes, who died 200 years before our Saviour directed his followers to look for that abomination as still future; nor was it the "*daily* abomination," as most second advent folks hold; nor does a reference to the ninth chapter of Daniel prove that it is; for that chapter speaks of abomin*ations*, *plural*; whereas our Lord speaks of a *particular* abomin*ation*, *singular*, and cautions against a *misunderstanding*. It has often enough been shown that the "*daily*," spoken of by Daniel, is not the Jewish *sacrifices*, but that it is the *pagan*, or *continual* abomination, and relates to a desolating power that should desolate the people and church of God till it should be "*taken away*," and there should come up, in its place, another power called the "*transgression of desolation*" [chap. viii. 13], and "the abomination that *maketh desolate*" [chapters xi. 31, and xii. 11.] Though they were both *desolating* powers, they are designated by different names, as we have seen.

Now Jerusalem was not destroyed by the "transgression of desolation," or the "abomin*ation* of desolation spoken of by Daniel," but under the reign of the "*daily*" or *pagan* abomination. Then, the desolation, spoken of by our Saviour, was not the destruction of Jerusalem.

2d. The abomination of desolation was to be a "*sign*" to Christians; but it was to be so only when they should "*see*" it "*stand* IN the *holy place*." Where was the *holy place* at Jerusalem? Certainly it was not outside the city; for that is nowhere called, in the Scriptures, "THE *holy place*." *The* holy place was not only *in the city*, but *in the temple* at Jerusalem. But *that* was not *the holy place* at the time that wicked city was destroyed; for God had *departed* from that wicked people,—Christ had ascended into the *true holy of holies*, and the sacrifices which the Jews continued to offer in the temple were no better than the heathen sacrifices; because the very offering of them, after the death of Christ, was a daily denial and rejection of the Lord of glory. But admitting that within the temple was the holy place at the time of Jerusalem's destruction, the Christians did not *see* the Roman or *pagan* abomination "*stand in*" it at the time they fled out of the city—the Romans had not yet entered the city; besides, the Roman or "*daily*" abomination never did "stand *in* the holy place," for that was destroyed, immediately on the taking of the city, by the burning of the temple. How then could that be a *sign* which *in fact* never took place, either *before or after* the Christians left Jerusalem?

3d. The connexion shows that the *fleeing* was of a more *general character* than of those in the city. "Neither let him that is in the *field* return back to take his clothes," v. 16. It looks like a general time of trouble to the church.

4th. Apply this description to the destruction of Jerusalem, and it appears impossible to reconcile it with what is said in verse 21: "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." How can this be true, if our Saviour was speaking of the destruction of Jerusalem? Surely the destruction of the old world by a flood was *a greater* tribulation, and also the overthrow of Sodom and Gomorrah; and a greater one is still to come, when "the elements shall melt with fervent heat, and the earth also; and the works that are therein shall be burned up;" when "*all* the proud, and all that do wickedly, shall be stubble, and the day that cometh *shall burn them up*."

5th. If Jerusalem's destruction is the subject of discourse, I cannot see the truth of the 22d verse: "Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."

If all the Jews in Jerusalem had perished in the siege, there would have been "flesh" or persons "saved." If it be said, it means none of the "elect," or Christians would have been saved if Titus had not, for a time, so far have withdrawn his army as to have given them a chance to escape—I reply, if every Christian in Jerusalem had perished, it would have been very far from cutting off all Christians, as churches had been planted almost all over the then known world, before Jerusalem was destroyed.

6th. *Lastly*. Our Saviour says, v. 29: "*Immediately* after the tribulation of those days shall the sun be darkened," &c.; and he adds, v. 30, "Then shall appear the sign of the Son of Man in heaven—and they shall see the Son of Man coming in the clouds of heaven, with power and great glory."

Now, as this was not *literally true*, immediately after the destruction of Jerusalem, we must resort to a *figurative* interpretation (which would leave us in the wide fields of conjecture), or understand our Lord as speaking of a different matter from Jerusalem's downfall

I now ask if it is likely that our Saviour would speak so much at length, and particularly of the destruction of Jerusalem, and only *darkly* hint at, if mention at all, a far more dreadful calamity to his church, viz., its desolation under Papacy? I think not.

It appears to me, that the "abomination of desolation spoken of by Daniel" is none other than the *Papal* abomination. By its *standing in the holy place*, I understand its rising up in the church; and is none other than Paul's "man of sin" who "*sitteth in the temple of God*." Let us again look at the correspondence between our Lord's description and that of Paul. Our Saviour says, v. 12, "The love of many *shall wax cold*." Paul says, 2 Thess. ii. 3, "There" will "come a *falling away* first." Saith our Lord, v. 15, "The abomination of desolation" shall be *seen standing* "in the holy place." Paul says, the "man of sin" shall "be revealed" "*sitting in the temple of God*." Can we mistake in the fact that Christ and Paul have their eye on the same desolation of the church?

When Christians should see this desolating power "*stand* in the holy place"—the church—"then let" all Christians, wherever that anti-Christian power should hold sway, "*flee*," and not stop to save "anything out of their houses," nor "return back" from their "fields to take their clothes"—then "wo to them that" have little children, &c., in those times of persecution and *flight* from place to place; and "pray ye that your flight be not in the winter, neither on the Sabbath day," i. e. that the persecution may not be permitted to rage with such fury as to allow you no respite from trouble, or time for rest; "for then shall be great tribulation [to the church] such as was not since the beginning of the world to this time [how true], no, nor ever shall be;" such a time of trouble to the church is never to return. "And except those days should be shortened, there should no flesh be saved," i. e., none of the church; "but for the elect's sake those days shall be shortened." The severity of that tribulation began to be broken before the 1260 days or years expired that the church was to remain in the "mountains," i. e., "wilderness" [see Rev. xii. 6]; the kings began to make war on that desolating power [see Rev. xvii. 16], 200 years before the whole period allotted to it had expired, and the "Reformation" commenced about the same time; and thus the days, in the violence of the persecution, were "shortened," and for the sake of the "elect," the church.

*Verse* 23. "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not."—"*Then*." *When?* Under this Papal abomination. The Pope has claimed to be Christ's vicegerent, i. e., to be intrusted with Christ's power to pardon sins, and has "exalted himself above all that is called God." See 2 Thess. ii. 4.

*Verse* 24. "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch, that, if it were possible, they shall deceive the very elect." Compare this with the Papal Beast, Rev. xiii. 13: "He doeth great *wonders*, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by those *miracles* which he had power to do." See also Rev. xvii. 8: "They that dwell on the earth shall wonder [whose names were not written in the book of life," not "the elect,"] when they behold "the beast," &c. Papacy has shown, or *pretended* to show, "*great signs and wonders*," so that some of the "elect" have been deceived by it, I have no doubt; for it must be true that there have been true Christians in that wicked church, though they would not have remained in it if they had not been *deceived*, any more than they would remain in any other church that *lords it over God's heritage*.

*Verse* 26. "Wherefore, if they shall say unto you, Behold, he is in the desert"—in places of *seclusion* from the world—"go not forth: Behold, he is in the secret chambers"—*convents*—*nunneries*—"believe it not."

The 27th verse teaches us that when Christ comes, it will be in such a manner we shall none of us have occasion to *doubt* on the subject, for his coming will be as the lightning—*sudden*, and *visible* to all.

*Verse* 28. "For wheresoever the carcass is, there will the eagles be gathered together." This verse may refer to the bloodthirsty character of the Papal power. See Job xxxix. 27–30. Papacy, like the eagle, "seeketh her prey, and her eyes behold afar off;" her devotees "suck up" the "blood" of the saints; and "where the slain are there is she," carrying on bloody persecutions.

If this interpretation does not satisfy, take another. The eagle is led to her prey by her *appetite*; so when Christ comes, as the lightning, men will be divided according as their *affections* are on things above or things on earth. If their hearts are on Christ, they will *fly* up to meet him, as the prophet Isaiah saith, xl. 31: "They that wait upon the Lord shall mount up with wings as eagles," while the wicked shall remain to be burned up with the objects of their affections, i. e., earthly things.

To the interpretation I have given of the 15th to the 28th verse, the 21st of Luke, 20th–24th verses, may be urged as an objection. It will be seen that Mark uses nearly the same language as Matthew. Luke wrote after, and his gospel records points omitted by the other evangelists. Now, admitting that our Lord did speak of Jerusalem's destruction, as recorded by Luke xxi. 20, I conceive it does not affect my argument on Matthew; for it will be seen that the language differs from both Matthew and Mark: the latter having called attention to the "abomination of *desolation*," which is no other than the *papal* abomination. My own opinion is, that Luke records an expression of our Lord omitted by the other evangelists, which may refer to *old* Jerusalem or it may not; if it does, it is only by *glancing* over it to the main object, the desolations of his church under the abomination of desolation; for the testimony of TWO WITNESSES settles the point that it was THAT abomination, and not the "*daily*" abomination; nor yet are BOTH abominations included; for our Lord uses the *singular*, abomin*ation*, and designates which one he is speaking of, and enforces it with an emphatic "*Whoso readeth, let him understand*." By Jerusalem, then, in Luke, I understand the same that Paul in 2 Thess. ii. 4, calls "the temple of God," i. e., the *church of God*. By its being "compassed about with *armies*" [not *army*], I understand the *civil power*, in the hands of Papacy, wielding the *sword*, hunting the church, the true children of God, to put them to death. As though our Lord had said, "The abomination of desolation will stand up in the church and possess power to command kings and their armies; and when you see him thus stand in the church, know that the desolation thereof is nigh—*then flee*—yea, depart out of it, for she has then become Babylon; then *come out of her, my people*, and let none enter into it."

The "wrath upon this people," I understand not the wrath of God, for the wrath was upon the *fleeing* people, and of course was the wrath of the persecuting power, or the abomination of desolation, Papacy; before this power they *fell* "by the sword, and" were "led away captive," &c. This exactly agrees with what we are told, Daniel xi. 33, should befall Christians under the papal abomination, i. e., "They shall fall *by the sword*, by flame, and *by captivity*, and by spoil many days." Thus we see Luke and Daniel agree perfectly. Again: Luke says, "Jerusalem shall be *trodden down* of the Gentiles, until the TIMES of the Gentiles be fulfilled." The Revelator says, Rev. xi. 2: "The holy city shall they [the Gentiles] TREAD UNDER FOOT FORTY AND TWO MONTHS." Here we have the TIME of the treading under foot specified; and the language so exactly corresponds with Luke, that the one explains the other, and without this explanation the "TIMES of the Gentiles," in Luke, would seem to be an indefinite expression. Further, Christians were to "flee to the mountains," according to Luke—the church was to "fly into the *wilderness*," according to the Revelator. Again I ask, What Christians were to be benefited by the directions to *flee*, if old Jerusalem was the subject of discourse? Surely but a mere moiety of the whole church in the world at that time. We know not that any of the apostles were there, and but comparatively few Christians. But, says the objector, "*All* the Christians did flee out of Jerusalem before it was destroyed." And who is their authority for this assertion?

Why, "Josephus." And how did Josephus *know* that "*all* the Christians fled" at that time? Strange, that Josephus had so much *knowledge* as to know every *individual* Christian in Jerusalem, and *know* they all fled!!—he must have been almost *omniscient*. I strongly suspect it was the "LITTLE HORN THAT HAD EYES," "spoken of by Daniel the prophet," that *saw* all the Christians "fleeing out of Jerusalem;" and that it SAW THAT just as it has seen "Antiochus Epiphanes" as the LITTLE HORN; i. e., Papacy must find something to which to apply the "abomination of desolation" of which our Saviour spake, Matt. xxiv., and it conjured up *old* Jerusalem, and Christians fleeing out of it, to turn off eyes from *itself;* and Protestants have been deceived by it, just as they have about Antiochus, and with just as good evidence, in my judgment.

*Verse* 26. "*Immediately* after the tribulation of those days," &c. Mark says, "*In* those days, after that tribulation," &c., "shall the sun be darkened," &c. I understand this to be a *literal* event, or *sign* of Christ's coming. How exactly does the history agree with the prophecy! "*In* those days," i. e., the 1260 allotted to the "abomination of desolation," and yet *after* the tribulation of the church, from that power, had passed, the sun was *literally darkened*. In 1780, May 19, the sun rose clear—at ten o'clock, the horizon began to be darkened, and at twelve, people had to light candles to dine—laborers left the fields—the fowls retired to roost—and a feeling that the judgment day had come rested upon many minds.

"*The moon shall not give her light.*" The darkness not only continued through the day, but the night following till past midnight, though the moon was at the full. "Such was the darkness, that a sheet of white paper, held within a few inches of the eyes, was equally invisible as the blackest velvet." An eye-witness says, that when the moon first became visible, it had precisely the appearance of "blood." The prophet Joel, ii. 30, 31, says: "I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness and the moon into blood, *before the great and terrible day of the Lord come.*" We have seen that this prophecy has been fulfilled so far as the sun and moon are concerned. If it be said, "This darkness can be accounted for upon natural principles," I reply—it never has been done; but if it could be, it does not alter the fact. Our Saviour said it should take place, but did not say it could *not* be accounted for upon *natural principles*. It has taken place as he said; nor is there any evidence that such an event ever transpired before, since the crucifixion, till 1780.

"*Fire and pillars of smoke,*" says the prophet Joel. Has this *sign* been seen? It has. Luke calls it "*fearful sights and great signs from heaven.*" The *Aurora Borealis*, or *Northern Lights*, are a perfect fulfilment of this prophecy. But it is said, "They are no sign of the end of the world, for they have always been." But where, I ask, is the proof that they have always been? Who can find a particle of *ancient* history in support of that idea? It is true, that some *modern* writers have *asserted* that there is; but have they been able to put their finger on such *anciently written* history? If so, where is it? Till they produce it, we shall deny that there is any such history in existence. It seems, from some of our *modern* historians, that in March, 1716, these lights were first seen with great brilliancy and *astonishment* in England, though never seen before by the oldest inhabitants. Since that period they have often been seen, and especially within the last thirty or forty years, exactly answering to the prophecy of "*fire and pillars of smoke.*"

The following article is in illustration of this subject, and may be seen in the New York Commercial Advertiser of Oct. 22d, 1839. "The phenomenon described in this London article was seen by myself," says HENRY JONES, "and on the same Tuesday evening of Sept. 3d, especially of the aurora, in the western part of New York, and is described by various papers of this city as seen here and at Boston at the same time, with unprecedented splendor, brilliancy, and singularity of appearance, though far less astonishing than their described appearance in London, and with nothing special in regard to appearances in the stars." [See New York Commercial Advertiser of Sept. 4th, and Christian Advocate and Journal of Sept. 13.]

FROM LATE LONDON PAPERS.

"*London, Sept. 5th.*—Between the hours of ten on Tuesday night and three yesterday morning, in the heavens was observed one of the most magnificent specimens of those extraordinary phenomena—the falling stars and northern lights—witnessed for many years past. The first indication of this singular phenomenon was about ten minutes before ten, when a light crimson, apparently vapor, rose from the northern portion of the hemisphere, and gradually extended to the centre of the heavens, and by ten o'clock, or a quarter past, the whole, from east to west, was one vast sheet of light. It had a most alarming appearance, and was exactly like that occasioned by a TERRIFIC FIRE. The light varied considerably; at one time it seemed to fall, and directly after rose with intense brightness. There were to be seen mingled with it VOLUMES OF SMOKE, which rolled over and over, and every beholder seemed convinced that it was 'a tremendous conflagration.' The consternation in the metropolis was very great; thousands of persons were running in the direction of the supposed awful catastrophe. The engines belonging to the fire brigade stations in Baker street, Farrington street, Watling street, Waterloo road, and likewise those belonging to the West of England station—in fact, every fire-engine in London—were horsed, and galloped after the supposed 'scene of destruction,' with more than ordinary energy, followed by carriages, horsemen, and vast mobs. Some of the engines proceeded as far as Highgate and Holloway, before the error was discovered. These appearances lasted for upwards of two hours, and towards morning the spectacle became one of more grandeur.

"At two o'clock in the morning, the phenomenon presented a most gorgeous scene, and one very difficult to describe. The whole of London was illuminated as light as noonday, and the atmosphere was remarkably clear. The southern hemisphere at the time mentioned, although unclouded, was very dark; but the stars, which were innumerable, shone beautifully. The opposite side of the heavens presented a singular, but magnificent contrast: it was clear to extreme, and the light was very vivid; there was a continual succession of meteors, which varied in splendor. They appeared formed in the centre of the heavens, and spread till they seemed to burst; the effect was electrical: myriads of small stars shot out over the horizon, and darted with that swiftness towards the earth that the eye scarcely could follow the track; they seemed to burst also, and to throw a dark crimson vapor over the entire hemisphere. The colors were most magnificent. At half past two o'clock, the spectacle changed to darkness, which, on dispersing, displayed a luminous rainbow in the zenith of the heavens, and round the ridge of darkness that overhung the southern portion of the country. Soon afterwards, columns of silvery light radiated from it;—they increased wonderfully, intermingled among crimson vapor which formed at the same time, and when at full height the spectacle was beyond all imagination. Stars were darting about in all directions, and continued until four o'clock, when all died away. During the time that they lasted, a great many persons assembled on the bridges across the river Thames, where they had a commanding view of the heavens, and watched the progress of the phenomenon attentively."

It is difficult to conceive how a more perfect fulfilment of the prophecy could take place. God never has, and we have no reason to believe he ever will, give signs that unbelieving men cannot cavil with. He gives men sufficient evidence to satisfy the childlike mind, but allows "*strong delusions*" to follow all his signs, that men who do not *love* the truth may believe a *lie*. They ask for lies, and God suffers them to have them, "that they all might be damned who believed not the truth, but had pleasure in unrighteousness." So when Moses cast down his rod and it became a serpent, the magicians did *likewise*. "It can be accounted for upon *natural principles*," cries Pharaoh, and all the *anti-types*, that, Pharaoh-like, *contemn* all the signs the great God is giving us of the coming of Christ and the end of the world. God will never give such men signs that they cannot scoff at, till the *last sign*, that of the Son of Man coming in the clouds of heaven; but then it will be too late, and they are lost for ever.

"*The stars shall fall from heaven.*" This is another sign of the near approach of Christ and the end of the world. The Revelator says, chap. vi. 13: "The stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." Has this sign been seen? It has. Nov. 13th, 1833, was seen precisely such an appearance as the Revelator describes. Though "shooting stars" have been seen at other times, so far as known, nothing of *this kind* was ever seen before 1779. The atmosphere was literally filled with falling stars, shooting in every direction, answering exactly to the description in Rev. vi. 13. If that was not a fulfilment of the prophecy, it will be difficult for any man to show how it ever can be fulfilled.

"*Blood*" is one of the signs given us by Joel, to precede the "*terrible day* of the Lord." Has this sign appeared? It has. In addition to the bloody appearance of the *moon*, already spoken of, in February, 1837, the whole face of the earth seemed as though covered with blood, the *snow* having exactly that appearance. And it is but two or three years since the newspapers gave us an account of a *shower of blood* that passed over some parts of Kentucky, which was the cause of much speculation at the time, and some of our *modern* "magicians" pretend to account for it—at least enough so to turn off the eyes of men from seeing that it was one of the SIGNS of "the great and terrible day of the Lord," now at hand.

"*Pestilences*" were to "be in divers places," Luke tells us. Who has forgotten the terrible and desolating *cholera*, that has passed over almost the entire world within the past twenty years? If that is not a fulfilment of that prophecy, it is difficult to see how it could be fulfilled.

"*Earthquakes* in divers places" was to be another SIGN. Not to mention the many shocks which have more or less affected various places, look at the one felt at St. Domingo the past year, in which a *whole city*, of some ten or twelve thousand inhabitants, is swallowed up, and a mere handful of souls saved from the ruin.

All the signs our Saviour spoke of as preceding his coming have appeared, and the next thing to be looked for is the "COMING" of the "Son of Man in the clouds of heaven with power and great glory." This appearance, it is true, is to be preceded by its "sign," v. 30. But what is that sign? I pretend not to know with *certainty*, but perhaps we may get a clew to it from Numbers xxiv. 17: "There shall come a *Star* out of Jacob, and a SCEPTRE shall arise out of Israel, and shall smite the corners [or, as the margin has it, 'through the princes'] of Moab, and *destroy* all the children of Sheth," or the wicked.

A "*Star*" was *the* SIGN to the wise men of the East at our Saviour's birth: may not the "*Sceptre*," or sign of *Royalty*, be the forerunner of his second coming? He comes to set up his everlasting kingdom, having been into "a far country to receive" it, and is now to "*return*," when his "enemies, who would not that" he "should reign over them," shall be SLAIN "before" him.

What is the sign of Royalty? One sign would be a multitude of *attendants;* and we should expect to see them *before* the Prince appeared in sight. The Lord Jesus is to be "revealed from heaven with his MIGHTY ANGELS"—they are his *attendants*, and the SIGN of his Royalty; and they may *first appear*, showing that the Lord of Glory is at hand, now coming: "Then shall all the tribes of the earth mourn:" not the saints;—for they are to "look up, and lift up their heads," which denotes *rejoicing*, for their "redemption draweth nigh." Blessed day to them; they have passed through "great tribulation;" the end of their sorrows has now come: but the *wicked will* "*mourn*"—the day of *mercy now is over*—their *scoffing* is now at an end—their wicked, insulting language to high Heaven, saying, "Where is the *promise* of his coming?" &c., is now turned to *lamentation;* for the insulted Son of God has come in his own glory, and the glory of the Father, with his holy angels. "The great day of his wrath has come" to *his* enemies, and the enemies of his people.

*Verse* 31. "He shall send his angels with a great sound of a trumpet [see 1 Cor. xv. 52], and they shall gather together his elect from the four winds, from one end of heaven to the other." What a glorious meeting of the children of God!—they meet to part no more—meet to share the purchased inheritance with their ONCE SUFFERING but NOW GLORIFIED Lord and Saviour. O blessed state! O glorious hour! Reader, would you have a part in it? Hasten, then; make no delay to be reconciled to God—"kiss the Son," lest you "perish from the way" when his "wrath" shall be kindled by your obstinate slighting his mercy.

*Verses* 32, 33. "Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, *know* that it is near, at the door."

Just as certain as we can know the approach of summer by the putting forth of leaves, just *so certain* we may *know* that the coming of Christ is *now* at the door.

*Verse* 34. This verse is supposed to form an *objection* to the foregoing application, and to fix the meaning of our Lord to events to transpire in that age, because he says, "This generation shall not pass till all these things be fulfilled."

The term *generation* is applied not only to an *age*, but a *class* or *race*. First, to the *righteous*, see Ps. xiv. 5: "God is in the generation of the righteous." See also Ps. xxii. 30; xxiv. 6; and lxxiii. 15; also 1 Pet. ii. 9.

It is also applied to the *wicked* as a *class*. Matt. iii. 7: "O generation of vipers." See also Matt. xii. 24; and xxiii. 33; and Mark viii. 38; and Luke xvi. 8.

Our Lord was speaking to his children, and telling them they should be *gathered* unto him in the clouds of heaven when he should come, but tells them not to look for such an event till all the signs he had given them had first appeared; *then*, and not till then, the generation of saints should be "caught up together, to meet the Lord in the air," and thus "pass away" from earth, while the last *indignation* is poured out upon the wicked. See Isaiah xxvi. 19–21.

But after all, the difficulty in this text is not so much in the term generation as in the word "fulfilled." The word translated *fulfilled* occurs forty-eight times in the New Testament, and is only one other connexion is it translated fulfilled, but is a word which signifies "*progression*"—"*accomplishing*"— And here signifies that before that *age* or generation should pass away, the chain of events spoken of should *commence* their accomplishment.

Once more: the expression may signify, that the generation living when the last mentioned signs, viz., those connected with the sun, moon, stars, &c., should begin, should not pass away till the whole of the signs there spoken of were fulfilled and Christ should come. Those signs commenced in 1780, and are *now* all fulfilled. What are we to look for next? The Lord Jesus Christ "*in the clouds of heaven.*"

*Verse* 36. This verse is supposed to form another objec-

tion and we not unfrequently hear persons say, "Christ has said no man *shall* EVER *know* anything about his coming." And we are told that those of us who pretend to know anything about the time, "*give Christ the lie.*"

We will see presently who it is "gives the *lie*" to inspiration, *we* or our opponents. Our Lord says: "Of that day and hour *knoweth* [in the present time; not '*never shall know*'] no man," &c. *Of what* day and hour? Clearly the day and hour when the *Son of Man will be revealed.* Well, I know of no man that pretends to know the day or hour of Christ's *appearing*; I am sure I do not. "But, do you not believe the world will come to an end in 1843?" *Certainly, I do*: but I believe also that our Lord will appear *before* the end of the world; for there must be some time after the Bridegroom comes for the wicked to cry for mercy and find none, before the *final conflagration of the world.* Hence Christ may appear now any hour—I know not how soon.

But again: let the objector be *true* to his principles; do not let him flinch when he is tried; he says: "Our Lord's words authorize him in saying that no man shall *ever know* anything about Christ's appearing till he *actually* comes as the lightning." Very well; now let him carry out his principles, and he proves that Christ *himself* will *never know anything about it* till he finds himself *here!!* For our Lord says, Mark xiii. 32: "Of that day and hour knoweth no man, no, not the angels in heaven, NEITHER THE SON." If the objector is now afraid to follow out his principles, let him acknowledge he is mistaken in his interpretation of the words "no man *knoweth*;" for, if it is true, that no man *ever shall know*, it is equally true that the "*Son*" never shall know. Nor can he escape from the difficulty by saying, "Christ did not know it *as man*," for it is the "*Son of Man*" that is to appear "in the clouds of heaven;" and I ask again, if he is *never to know* anything about *the time* of his appearing, till he finds himself *here?* The fact is, the *time* was given of the end of the world in the book of Daniel, but Daniel was commanded, chap. xii. 4, "Shut up the words, and seal the book, to the *time of the end*;" and at the 9th verse Daniel is told, "The words are closed up and sealed till the *time of the end*:" and then it is added, verse 10th, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and *none of the wicked shall understand*: but the *wise shall understand*"—when? In "*the time of the end.*" That time has come. And, besides, our Saviour says: "When ye see all these things [viz., the signs he had given them], KNOW that it is near, at the doors." Now, who gives "Christ the lie," we, who have seen all the signs, and hence believe our Lord's words, and "*know* it is at the door," or our opponents, who declare we can know *nothing about it?* Let the candid judge.

*Verses* 37–39. "But as the days of Noe were, so also shall the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day Noe entered into the ark, and knew not until the flood came, and took them all away; so also shall the coming of the Son of Man be."

Who "*knew not?*" Not Noe: for he was "warned of God" 120 years before, and being "moved with fear, prepared an ark to the saving of his house," because he believed God. But why did not the wicked world *know it?* Not because they had *not been warned*, but because they *did not believe.* Noe had warned them, and done it *practically* too, by building the ark; but they doubtless counted him a *fanatic*, a *fool*, a *madman*—called his notions all "*moonshine*," and a "*humbug*:" and the philosophers, doubtless, reasoned wisely, at least in their own estimation, and made it clear as the sun that there was not water enough in the world to "cover the tops of the highest mountains;" and Noe was an "*ignoramus*," or he would not talk such "*nonsense*:" and then they would *laugh at him* when the time had passed by. Thus men were deluded—the flood came and *took them all away*—and they *knew it not* till it was upon them; so will it be when Christ is revealed. Alas! deluded mortals, you will be undone, and you will not know it till it is too late for help. Your teachers cannot save you in that day! No, they themselves will cry in vain, "Lord, Lord, open unto us;" but they, too, cry too late. All is lost—and their eyes are open only to see their ruin, and the ruin of their deluded hearers. That awful day will surely come—laugh and scoff as you may—it will overtake unbelievers as a thief.

*Verses* 40 *and* 41. "Then shall two be in the field; the one shall be taken, and the other left. Two shall be grinding at the mill; the one shall be taken, and the other left."

Luke xvii. 34–36. It is said: "I tell you, in that *night* there shall be two in *one bed*; the one shall be taken, and the other left:—Two shall be in the FIELD; the one shall be taken, and the other left."

Thus it appears it will be *night* in some parts of the earth, and *day* in others. There, a *pious wife*, who has endured the scoffs of a wicked husband, *will be taken*, and *he* will be left; or a pious husband will be taken, and a persecuting wife will be *left*:—there, a pious brother is taken and a wicked sister *left*—or a pious sister is taken and a scoffing brother *left*:—there, a godly parent, whose prayers, counsels, and entreaties have all been disregarded, is taken, and the wicked child *left*—or pious children are taken and ungodly parents *left*:—there, the *little babes*,—for they will all go up in that day,—are taken from their wicked parents' arms, and those parents are *left!*—LEFT!! LEFT!!! *Left* to what? Not to the *next* cars, for the *last* train, that will ever run for glory, has *gone*—GONE—GONE *for ever!!!* *Left* to what?—Left to the *burning day*: "For behold the day cometh that *shall burn as an oven*; and all the *proud*, yea, all that do *wickedly* shall be *stubble*: and the day that cometh shall burn them up, *saith the Lord of hosts*, that it shall leave them neither root nor branch." Yea, "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." See Mal. iv. 1, and Jer. xxv. 33. "Left!" O ye who are sensible that you are not prepared for that burning day, why will you persist in a cold neglect of the call of God? "Prepare to meet thy God." If you persist in sin, remember the mouth of the Lord hath spoken it, Isa. xxxiii. 12: "The people shall be as the burnings of lime; AS THORNS CUT UP SHALL THEY BE BURNED IN THE FIRE."

*Verses* 42 *to* 44. These verses are an exhortation to duty—to "watch"—to "be ready." Some apply this to "Christ's coming at death." But the Scriptures nowhere speak of Christ coming at death. They speak only of *two* comings of the Lord Jesus: once to seek and save that which was lost, by dying for us and rising again; and, "to them that look for him shall he appear THE SECOND TIME without sin [a sin offering] unto salvation." They teach us to look for no other coming of Christ than this. For this, we are exhorted to watch and *be ready.*

*Verses* 44 *to* 47. In these verses the happiness of the faithful servant is set forth. He is a "*wise* servant"—understands his Lord's words. [See Daniel xii. 10: "The wise shall understand." *When?* In "THE TIME OF THE END," verse 9.] He not only understands but imparts knowledge; "gives meat in due season;" warns the people; "hears the word at" God's "mouth, and warns them from" him. "Blessed is that servant, whom his Lord, when he cometh, shall find so doing." He will be gloriously rewarded: "Verily I say unto you, that he shall make him ruler over all his goods."

*Verses* 48 *and* 49. Here the *evil* servant is described. First: He "says in his heart [dare not at first speak it out], "My Lord DELAYETH his coming."—"Where is the promise of his coming?"—"Can't come yet"—"Must be a gathering of the Jews first"—"Must be a temporal, or spiritual millennium"—"Can't come these thousand years yet." At last he speaks out; he says: "No *scholar* in the world can believe that the world is coming to an end next April. It is utterly *impossible!* IF IT DOES, THE ALMIGHTY HAS TOLD THE GREATEST LIES THAT WERE EVER UTTERED!" [See Dr. Brownlee's sermon, as reported in the New York Herald, November.] What next? "Begin to smite fellow-servants;" call them "fools," "fanatics;" they are preaching "moonshine," "humbug," &c. Then what? "Eat and drink with the drunken." Perhaps not literally. They have too much respect for their characters to do that; but they furnish just such *moral food* as wicked, ungodly men love; and they feed on it themselves. The wicked crowd to hear such ministers, and come away extolling them. A multitude of examples might be given of this; one must suffice: A minister in Massachusetts, by the name of S. B. H——, who had once been a temperance lecturer, was invited to preach against Christ's coming and the end of the world at hand, by some Universalists. After he got through, they were so well pleased, one of them gave him a ten dollar bill; another, after praising the minister, said to him: "I have no money to give, but if you will go to the tavern with me. I will TREAT YOU JUST AS LONG AS YOU CAN DRINK." Thus these evil servants furnish food for wicked, rum-drinking men, and as truly eat and drink with the drunken as though they sipped the intoxicating bowl. You never heard of a sinner awakened by a sermon preached against the doctrine of Christ's coming and the end of the world in 1843. But many who had been aroused from their sinful slumbers by the "terror" of the Lord's coming, have been lulled to sleep again by these evil servants, and will most likely sleep on till the thunders of the last trump will awake them to see that they have "*believed a lie* that they might be damned," because they received "not the truth" that they might be saved, "but had pleasure in unrighteousness," see 2 Thess. ii. 10–12.

*Verses* 50 *and* 51. These verses contain the doom of those evil servants who furnish food for wicked men, and partake of it themselves. "The Lord of that servant shall come in a day WHEN HE LOOKETH NOT FOR HIM, and in an hour that he is not aware of, and shall cut him asunder, and appoint *him* HIS PORTION with the HYPOCRITES; there shall be weeping and gnashing of teeth."

Now, reader, this is perhaps the last address I shall ever give you. I feel that our Lord standeth at the door. Beyond a doubt, in my mind, the NEXT great prophetic event is the sounding of the LAST TRUMPET, the coming of Christ to raise his sleeping saints, change his living ones, "melt the elements with fervent heat, the earth also;" and BURN UP THE WORKS THEREIN. That will be "the DAY OF JUDGMENT AND PERDITION OF UNGODLY MEN!"

## END OF THE WORLD THIS YEAR!!

SOME TIME in the course of this year, being one thousand eight hundred and forty-three years from the birth of our Saviour, one thousand eight hundred and ten years from his crucifixion, and two thousand three hundred years from the going forth of the commandment to restore and build Jerusalem, I expect to see what Daniel saw, viz., "One like the Son of Man," who "came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Daniel vii. 13, 14. *This year* I expect to see that day come, spoken of by Malachi the prophet, "That shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." *This year* I believe all the saints of God will hear the last trump; that trump whose unearthly sound shall rend the heavens and penetrate the lowest caverns of the earth; that trump which shall awaken into everlasting life the sleeping dust of every righteous son and daughter of Adam that has ever lived, and change, instantly, the mortal body of each living Christian, and clothe and crown him and them [the raised ones] with immortality and eternal life. *This year* I believe will "be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

I believe these events will transpire *this* year, because Daniel's vision, which embraced all the important events in the world's history, from its commencement down to the end of time, terminates *this* year; and the angel Gabriel told Daniel that all the wonders which he had seen in the vision would be consummated in 2300 days, or years. And I reckon days as years, because *that* was a common method of reckoning prophetic time among the Jews; and, moreover, we find, by pursuing this mode of reckoning, that all the intermediate events which were to transpire between the commencement and termination of Daniel's vision, were fulfilled in precisely the same number of years as Gabriel said there would be days in their accomplishment. The streets of Jerusalem were to be built in troublous times, and to be finished during the first seven weeks of the vision. Well, we find that in just 49 years, the exact number of days that there are in seven weeks, the walls of Jerusalem were completed,—having been commenced by Ezra, and finished by Nehemiah. Then the next portion of the vision mentioned by the angel, to wit, the threescore and two weeks unto Messiah the Prince, were fulfilled in just the number of years that there are days in 62 weeks, at the baptism of our Lord by John, when his Messiahship was distinctly announced by an audible voice from heaven, and by the descent of the Holy Ghost in the bodily shape of a dove, and lighting upon him. But the grand event—that event which the angel informed Daniel was to fix God's everlasting seal to the whole vision, and make it sure beyond the power of man to gainsay—that event, the angel said, it was *determined* should be fulfilled in seventy weeks "from the going forth of the commandment to restore and to build Jerusalem." That event, Daniel was informed, would be the cutting off of the Messiah the Prince. Accordingly, I commence at that event, which, remember, was to *seal the vision and make it sure*, not only in its great whole, but in all its parts and divisions—I begin, I say, at the crucifixion, and reckon back 70 weeks, in which there are just 490 days, and what do I find? I find the identical thing which the angel told Daniel should form the *starting point* of the vision, viz., the decree of Artaxerxes to restore and to build Jerusalem. Here, then, is the *sealing event* of Danel's vision fulfilled, according to the chronology of the Bible, in just 490 years, reckoning a year a day. From this, I think, we are fully authorized to reckon the whole vision by the same rule; and therefore, just as surely as that Christ was crucified 490 years from the going forth of the commandment to build Jerusalem, just so surely will the *whole vision* be fulfilled in 2300 years from the same period. Those 2300 years will expire THIS YEAR, 1843!!—[*Voice of Warning.*]